Bro. Cassel publishes this week a constitution and by-laws for the convention. This is the first and most important work to be done to introduce system. It is settled that the Brethren will not tolerate any Popeism, and when a body or organization goes outside of that, it must have a constitution and by-laws for its regulation. Then every member can tell when he is doing his duty, or when he is assuming the role of a dictator.

The EVANGELIST the remainder of the year for 50 cents.

Constitution making is now engaging the minds of brethren. There is no better discipline of the mind, and as there is now a need of one for the coming convention, let us hear from many on the subject.

Bro. Hildebrand has an "imaginative" mind too, and our readers will correctly judge the Edna Mills church house to be a plain but neat church.

Sister Yost sees no cause for believing the Brethren are running out. Neither do we. There is always a calm after a storm, and the past year has been our calm. This is the nature of Nature, and all creation follows after. In disease, the periods between the fever heat is the time the system gathers strength for a new effort. So it is with the church. We have had a calm, and the fires of enthusiasm will begin to burn with greater vigor than ever before, soon. We will clean the barnacles off of the ship, harmonize all our differences and work together as we have never done before to speed on the old ship of Zion.

The inside contains the Dialogistic Essay. It is usually performed by four young ladies, represented by A, B, C and D, and four men are chosen who take a stand behind the young ladies, who, in unison say, Amen, when the speakers have finished their work and spoken the final Amen. Those who have called for it will please take notice and save it. The essay was written by Bro. P. J. Brown.

We acknowledge the receipt of the eleventh annual catalogue of the Huntingdon Normal College. The record for the last year is a creditable one, considering the situation, and it appears that the institution has struck solid bottom at last. They have a company of self-sacrificing men there, and that is the only thing that will make a College win. Of course some intelligence and ability must be associated with it; but usually where the first is found the other is not lacking.

The trouble has been with Dunkard schools that some supposed a College was a carcass around which the eagles could gather and feast, but no greater error was ever made, unless a college is richly endowed; and then they become as mere fossils. The Huntingdon school has been running long enough to show to the eagles that it has no carcass and now they have a company of men who will sacrifice enough to make the work a success.

A brother sends two dollars for the paper, and adds to his letter, "Send your paper till money is used up and then stir me up again." This is amusing to us. There are so many people who become offended when they are notified that their subscription is due, as though it was an impeachment of every thing good that is about them. There are busy men, and men not so busy who never pay anything until they receive a bill, and this has become a custom; so we cannot tell who they are who will be offended at a gentle reminder that something is due, and so we treat all alike, and want every one to remember that it is only a matter of business, and no offence should be felt.

The Bear Creek brethren, in the Miami Valley, are going to make a departure in Ohio in religious labors. They are going to hold a camp meeting in a couple of weeks. See the announcement on another page, and go if you can when the time comes.

On Saturday Aug. 20th, the B. & O. R. R., will run their Second Annual Excursion to Pittsburgh. For full particulars see notice in another column of this issue.

The *Vindicater* for August contains this communion notice.

"Antietam Congregation will hold Communion meeting near Waynesboro, Pa., Saturday morning, October 8th, and preaching next day. Members from abroad, write us. Ministers especially invited."

We wonder whether this is an error, or whether the Old Order brethren in that congregation hold communion in the morning. Probably a day meeting is held and the communion will be in the evening. But if a religious controversialist favorable to actual morning communion should get possession of this *Vindicator*, he would quote the Antietam congregation as observing the Lord's Supper in the morning. Many great blunders have been made in this easy way by religious students in studying the writings of past ages.

The River Brethren are about to try their hand at publishing a paper, and they have commenced, at White Pigeon, Michigan, a 16 page monthly named, *Evangelical Visitor*. The Editor evidently has had little experience at the helm of such a work, but mechanically it is artistic. It reads, home-like indeed, for in it we find such expressions as Brethren's meeting house, Brethren's cemetery, as is the custom among the Brethren, etc. The following account of their late conference is copied by them from a Kansas paper:

"The Brethren in Christ"—commonly known as the "River Brethren,"—held their last General Conference a few miles south of town, at the home of Cyrus Lenhert, on Wednesday, Thursday and Friday, May 18, 19 and 20.

This meeting is composed largely of representatives from various parts of the church, which is confined to the United States and Canada. For a week before the appointed time, visitors and delegates began to arrive on various trains, the church in Kansas especially being well represented. There were probably five hundred members present including about forty-five ministers, thirteen of whom were elders.

The council was organized as follows: Elder Lukenback, of Dayton, Ohio, Moderator. Elder Davidson, of Mich., 1st assistant Moderator. Elder J. Engle, of Pa., 2d assistant Moderator.

Rev. S. E. Graybill, of Pa., was chosen secretary, together with several assistants.

This session of the Conference is one to which the Church at large attaches much importance, principally because of the steps taken in relation to a church periodical, sanctification, delegation and Indian missions. In the course of several months they will publish a religious paper, to be devoted to the deffusion of their doctrine and general church news. It is expected to become quite a missionary and unifying agent throughout the Church and country. A committee on uniform rules for church government reported favorably to a system of delegate representation which will be enforced next year, making all delegates and officers of the Church, legal electors in their councils. The christian world of to day is full of heretical, spurious and sentimental beliefs concerning the doctrine of sanctification as set forth in the Bible, in order to anticipate some such difficulty among themselves, they have adopted a report submitted by a committee of which Elder Zook, of this county, was a member, setting forth this doctrine as understood by them. It is an able document and will soon be published.

Probably one of the most important actions of this meeting was their work in relation to Indian missions. A committee of which Bishop Jesse Engle is chairman, was appointed to investigate matters and to locate a field of labor among the Indians in some part of the Indian Territory. Upon the whole, the meeting was a grand success. The weather was fine, the attendance regular and large, and prevailing feeling was good.

The Conference was immediately followed by one of their communion seasons, known as "love-feasts," which was attended by about 4000 people, over a thousand of whom took Sunday dinner on the grounds at the expense of the brethren. A number of hired hostlers were constantly at the service of this vast concourse of people, feeding all of the horses brought.

These people are of an honorable, industrious class, and are steadily increasing in numbers and influence in this county and State. It is highly probable that quite a number more will come as a consequence of this Conference meeting held in our flourishing Dickinson county."

Dayton, Ohio.

Aug. 6.—To the members of the Dayton City church.—I take this opportunity of notifying the few absent members that their presence and influence should under no consideration be withheld from the weekly Sabbath service in the Assembly Hall, Dover Block, S. E. corner 5th and Wayne streets.

In the parable of the good shepherd, ninety-nine were safe at home and search was made for the one that was lost. Jesus came to save those that are lost. Dear absent brother, He is seeking you. Will you not glorify him in your soul, spirit and body which are His? Let us not forsake the assembling of ourselves together. It is true, some are sick, others live at quite a distance and may for that cause be unable to attend.

Sister Martha Boren and her daughter Mattie, our successful missionary worker, were visiting friends in Tennessee but have returned this week ready for Christian work.

I was at market this morning and saw a great many G. B's. and O. O. B's.; but the happiest man in all the market was our beloved, genial brother Mike Kimmel. It is a grand-son.

S. KIEHL.

Announcement.

The Brethren at Bear Creek, 6 miles west of Dayton, Ohio, will hold a camp meeting of about two week's continuance, to begin on Friday evening, Aug. 19, 1887. Ample preparations are being made to entertain all who will attend, good and substantial meals will be served on the ground at low rates. No admission fee will be charged. All are cordially invited to attend. Especially do we urge our brethren in the Valley to attend and help us make this camp meeting a grand success. Let us have a grand social reunion and let God be glorified. Come, all ye ministers, come, bring your people with you and let us all spend a few weeks in the service of the Lord.

By order of the Church.

A. BEEGHLY.
M. C. KIMMEL. } Ex. Com.
D. BEACHLER.

Constitution and By-laws.

As suggestions for the future government of the church appear to be in order now the writer will try his hand at a crude outline of a constitution and by-laws.

CONSTITUTION OF THE PROGRESSIVE BRETHREN CHURCH OF THE UNITED STATES.

NAME.

The name shall be the Progressive Brethren church.

OBJECT.

The object is the worship of God; the elevation of mankind; and the salvation of souls.

CREED.

The Bible shall be the only rule of faith and practice, Baptism, Lord's Supper, Communion and Footwashing shall be observed as ordinances of the church.

MEMBERSHIP.

The church shall consist of members baptized by trine or three-fold immersion only.

OFFICERS.

The officers of the general organization shall be a Board of Control elected in the manner provided in the by-laws. The spiritual officers of the church shall be deacons, and deaconesses, ministers and elders.

BY-LAWS.

Conventions of the general church shall be held once in every two years.

Only duly authorized delegates shall have the right to vote in the conventions. Others may take part in the deliberations and serve on committees.

Churches of twenty-five members and over shall be entittled to one delegate. Churches of one hundred members and over shall be entittled to two delegates.

The Board of Control provided in the Constitution shall consist of twelve members elected by the regular conventions, four to be elected to serve two years, four to serve four years and four to serve six years, and four every successive two years thereafter, this making the term of office six years. No one shall be eligible for re-election on said board, but may be elected again after the lapse of two years.

It shall be the duty of the Board of Control to look after the interests of the several churches, and see that the work of the general conventions is made effectual, report to every regular convention and make such recommendations as circumstances may suggest.

A general Secretary and Treasurer shall be elected by the convention for a term of two years.

It shall be the duty of the Secretary to receive and acknowledge all moneys and turn the same over to the Treasurer (to certify all bills,) to keep a statistical record of the growth or retrogression of the several churches, and to prepare ample reports for the regular conventions.

It shall be the duty of the treasurer to recieve all money from the secretary, to pay all bills authorized by the regular conventions or the Board of Control.

An annual per capita tax of ten cents shall be levied upon all the churches to defray the necessary expense of the Board of Control.

The Board of Control shall not be a part of the regular conventions, but members of the same may be sent as delegates by their respective churches.

Amendments to these by-laws may be made by a two-third majority of the delegates of any regular convention.

The reader will please remember that we are not at the convention yet, and that this constitution and these by-laws are not offered for consideration at the convention. It is simply the ideas and suggestions of the writer written up in a manner to make his views of church government easily understood. It will at once be observed that he has no use for a ring, or an ecclesiastical hierarchy, but is in favor of a strictly representative government.

JACOB C. CASSEL.

Phil., Pa.

Peril of Wealth.

There was a lady of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her life by an unexpected legacy which made her wealthy; and then her contributions began to fall below the amount of her straitened finances. Once she volunteered; now she only gives when importuned, and then it is as meager as if the fountain of gratitude had dried up.

Once when asked by her pastor to contribute to a cause dear to her heart in her comparative poverty, and to which she gave five dollars then; now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. "Ah," said she, "when day by day I had to look to God for my daily bread I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means. Now I have the guinea means and shilling heart."

It is a fearful risk to heart and soul to become suddenly rich.—Presbyterian.

Romish papers felicitate themselves upon contributions from no less that 170 churches in the diocese of Kansas to their theological seminary fund.

Ashland College in the Convention.

Inasmuch as the columns of the EVANGELIST have been opened for suggestions in regard to the work of the Convention, I make free to advance a thought.

Of course it is understood that the College was accepted by the Church. So I think it would be well to look ahead a little to see how the Church can utilize the School.

The great benefit primarily, will be an educated ministry; after this of course we hope to see a better educated laity, but at present, let us work for a better educated ministry. And just here let me remark, that while some think our course is too short, allow me to say, that while under the long course from 1879 to 1883 there was not one graduate who went into the ministry. From '85 to '87 under the shorter course, we have four graduates in the ministry. This, it seems to me, should show that our young ministers are not at present seeking a school with a long course.

An intimate acquaintance with the school and its students ever since the opening of the school has shown me that our young ministers desire help in preparing themselves for the ministry.

I shall not give names as it might not be pleasant to those worthy young men who have gone out to labor in their Master's cause.

During the last four years eight young ministers have been assisted in acquiring an education. Now the College has no fund for this purpose and the attendance was not at any time quite sufficient to pay the running expenses, so the assistance came from private parties except in two or three cases where the College authorities favored them by giving them work to do.

What I wish to say is, that the College should have a fund for this purpose. And I would suggest that each church should raise a fund for the education of ministers, lend it to the College and receive the interest in tuition. A five hundred dollar loan would entitle the Church to continuous tuition for one student; two hundred, to tuition two years out of five and so on.

The advantage of this plan would be mutual, it would give the school a fund for the foundation of a biblical department, and it would give the churches an opportunity to select the recipients of their bounty and they will have no doubt as to the use that is made of their part of the fund, at least.

Young ministers will not then feel so much like they were begging as they do when they ask for assistance from individuals.

Now brethren, my plan is before you, and I hope that some definite plan of this kind will be adopted when the church assumes control of the school.

When the debt is paid we should not begin to run into debt again at once, and unless something is done we can not do justice to the young ministers who are not able to pay their own expenses.

This appeal, then, resolves itself into an appeal for the benefit of the church, but the church by helping herself, will lend a helping hand to the school, and they will become mutually helpful as they should be.

DAVID BAILEY.